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Will and its Power.

BY

PROFESSOR S. V. RENGASAMI,

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Slowly out of the ruins of the past—like a young fern frond uncurling out of its brown litter the wonderful and mystical truths of Occultism, the buried and forgotton treasure of India are now transforming, in the modern light, into scientific truths and principles.

I see a new life arise with the twentieth century and that inventive, enterprising, and far-seeing nation—the Americans-have begun to get glimpses of our Vedas, Shastras and Puranas and are trying to put into practical use what we have muddled and thrown into our homes as useless, blinded by the materialistic views of the so-called civilisation of the present day.

Man is born good and it is only his surroundings that mould his character in his future life. Even a spoiled character can best be transformed into one of supreme excellence by the aid of the 'Will.' Now by developing this will, man can, not only control his moral nature to any extent, but also bring into action or realise very extraordinary states of mind, that is, faculties, talents or

abilities which he has never dreamt of to be within his power of realisation. Yet the stupendous power has been never grasped fully, by any, from the beginning of the time to the present day—not even by the rishis, sages and fakirs of Ind except by a very selected and gifted few. All that man thinks as mystic, supernatural and superhuman and that which lies in an invisible world is within him and in his reach. The key that will unlock this mystery is nothing but his Will.

It has been repeatedly said and written by various men that it is marvellously good and desirable to have a strong mind and that one has simply to assert his will to gain anything. But unfortunately the 'how to do it' has hitherto been a mystery, as what was known to the adepts of India were hitherto jealously guarded with the proverbial Indian mystification.

We shall, as far as possible and consistent with the ties we have formed, try to put the practical side of the question in this short article.

Now when you enter the realm of practice, to control or strengthen the will, the first thing you have to do is to develop *Attention* and *Interest*. We shall now treat of Attention and Interest as it gradually leads to the development of will. The popular belief is that Interest is a special, heaven-sent gift and not one that can be acquired by human efforts. Interest cannot be created in one unless one strictly adheres to the social precept "listen politely and patiently." Such an enforced action deliberately trains you to acquire a shrewed intelligence. This enforced fixing of your mind is nothing but fore-thought. This in turn leads to attention and a firm determination. Gradually this attention develops interest in you. Attention is closely allied to memory. Without "memorise" the matter we gather from continued attention will vanish. At times, whether we will or no, the memory of various actions and scenes are thrust upon us incessantly ; and the want of concentration and strong will to resist unwelcome thoughts compel you to view the case in its various moods. Though you have sufficient time to deliberate upon it, yet the recurrence of the thing at every turn you take, makes you give it a worth and importance however trivial and unimportant it is. This is the gist of the

power and effect of suggestion and a great secret of the trade. You know pretty well that one of the important sources of success to any business is continued advertisement. By the continued appearance of any matter in a newspaper or magazine, you are forced to read what it is and your successive readings create a desire in you to try the efficacy of the thing advertised. Thus without actually knowing or being in need of a thing, you go in to invest an amount in the purchase of the thing and the advertiser is no doubt by your purchase benefited though the thing bought is of no immediate use to you.

Thus in the same way that pernicious habits are cultivated in our young men and they become as the usual phrase goes "as second nature." These habits by a mere effort of the Will can best be set aside and peace of mind and even of body obtained. The power of the mind acts beautifully even on the physical body of which we shall treat *in extenso* in another place.

The great drawback with the general public is that they ignore the easy manuals on the impression that a mere collection of rudiments cannot have much in it. They forget that out of small that great things arise. Just a little attention before a thing is attempted, eases every burden and lightens every toil. As forethinking is the initiatory stage of hypnotism, that hypnotism can be successfully used to train the attention of persons habitually inattentive, though fore-thinking is in itself sufficient as both hypnotism and forethinking are gradual persuasion of the nervous system yet the former acts more forcibly, impresses and creates a deep-rooted idea.

Even in such an advanced state when the effects of hypnotism are widely known, many suffer from various causes of ill-health pertaining to the nervous system which could be set aside by mere effort of the will or by the aid of the hypnotic operator. Under such circumstances it is always advisable to accustom any such moral invalid to being hypnotised or willed a few times into a calm self controlled state.

(*To be Continued.*)

Unity in Diversity.

Of a fine morning when the birds are warbling on the trees, when the glories of coloured clouds and the bright sky are mirrored forth in a sparkling and gushing stream as it leaps down a hill, I stand in a valley, amidst shrubs and trees and as I view the beautiful panorama of life my being thrills with pleasure and my soul is filled with happiness ineffable. The sight bewitches the eyes, the music of the birds delights the ear and the scent of a thousand forest flowers and herbs pleases the sense of smell beyond measure. In this exercise of the senses arises an elevation of Being and man's Soul communes with the Soul of the flowers, the birds and the bright sky.

The whole existence is one. The lovely flower that charms the eye; the trees with their leaves and the earth covered with grass—all fill the soul with a sense of expansiveness. Have you ever stood on a precipice and looked at the beautiful valleys below and the glories of the sky above? If you have, then verily, the soul has experienced the fact of its permeating all objects of its vision.

The life of the bird that warbles its melody on the tree, the life of the green branch wafted by the breeze, that of the earth and that of the sky is from one reservoir. In each is a crest of the wave from the ever-surging waters of the Universal Life.

Forms change, life puts on new shapes. There is no destruction of the shapes—the vehicles of life. Old forms are burnt up and new ones are ushered into existence. In the grand factory of Nature, there is a constant mutation of the worn-out vehicles into new forms of beauty. The burning ground is but the gateway of life from one set of forms into another.

DREAMER.

Instances in Tamil of a Rule of Telugu Grammar and a Misreading in the Current Tamil Matriculation Text.

To shew the intimate connection between Telugu and ancient Tamil we shall quote a rule of Telugu Grammar and exemplify it by numerous illustrations in Tamil while the instances in Telugu itself of the rule are very few and far between. The Telugu rule of Grammar we are referring to is as follows.

‘నెగసె, పొసఁగె, పొందె - ఇత్యాదులయం దాదిహల్లునకు లోపంబు వైకల్పికంబు. ఉ. ఎగసె - ఒసఁగె - ఒందె.

(Venkiah's Grammar, అజంతపరిచ్ఛేదము article 92 p. 42.

(In நெகசே, பொனரெ, பொந்தெ, and other words the initial consonant is optionally dropped as நெகசெ (fled) may become எகசெ and பொந்தெ (obtained) may become ஒந்தெ and பொனரெ (was elegant) may become ஒநரெ. As further examples compare also நீவு=ஈவு (you) ; நேனு=ஏனு (I) &c.

The rule is clearly laid down in Telugu Grammar but we believe the illustrations in Telugu are not so numerous as in Tamil though in the grammar of the latter the attention of the Tamil student is not drawn to the Dravidian peculiarity so far as we are aware. We now proceed to illustrate the Telugu rule by Tamil words.

மாசு } ஆசு, these words have the same meaning குற்றம் but the
காசு } first pair மாசு and காசு begin with consonants and the initial consonant being optionally removable, we have ஆசு having the same meaning குற்றம். So மலர் and அலர் have the same meaning, flower.

Cf. அலராயிரந்தந்து வந்தித்து மாலாயிரங்கரத்தால்,
அலரார்கழல்வழிபாடு செய்தாற்களவில் லொளிகள்
அலராவிருக்கும்படைகொடுத்தோன் தில்லையானருள்போன்,
றலராய் விளைகின்றதம்பல் கைம்மிக்கைய மெய்யருளே.

(திருக்கோவையார் stanza 180.)

So again முன்னுதல் and உன்னுதல் have the same meaning ‘to think’ and முச்சி and உச்சி (crown of the head.) as in

"முன்னுங்கடிவிட முண்டதென்றில்லை முன்னோனருளா
லின்னுங்கடியிக்கடிமனைக்கே மற்றியாமபர
மன்னுங்கடிமலர்க்கூந்தலைத்தான் பெறுமாறுமுண்டே
துன்னுங்கடிதின்றியோதுங்கள் நான்மறையுத்தமரே.

(திருக்கோவையார் stanza 236)

மெய்ச்சுடர் கெழுமியவியன்பொற்கோபுர
முச்சியிற் றொடுத்திட முழங்குகேதனம்
அச்சுதனுஞ் சிவனுளவைதீர் முகத்
(து)உச்சிதொறிருந்தரா வொலித்தல் போலுமே.

(கந்தபுராணம் p. 386.)

Consider again the following pairs துப்புரவு=உப்புரவு (both meaning உபகாரம்) யாறு=ஆறு, யாளி =ஆளி, யார்=ஆர், யானை=ஆனை சவை=அவை (assembly) நுணங்கு=உணங்கு (dry up) as in

தந்தைமகற்காற்று நன்றியவையத்து
முந்தியிருப்பச்செயல் (குறள்)
........................'சவைநடுவே
நீட்டோலைவாசியா நின்றான்குறிப்பறிய &c.

"கூளிநிரைக்க நின்றம்பலத்தாடி குரைகழற்கீழ்த்
தூளிநிரைத்தசுடர்முடி யோயிவடோணசையா
லாளிநிரைத்தடலரனைகள் தேருமிரவில்வந்து
மீளிநுரைத்திவினையேனுரைப்பதென்மெல்லியற்கே

(திருக்கோவை stanza 151.)

பணங்களைஞ்சாலும் பருவரவார்த்தவன் தில்லைபன்ன
மணங்கொளஞ்சாயலு மன்னனுமின்னே வரக்கரைந்தால்
உணங்கலஞ்சாதுண்ணலா மொண்ணிணப்பலியொக்குவன்மாக்
குணங்களைஞ்சாற் பொலியுங்கலச்சேட்டைக் குலக்கொடியே.

(திருக்கோவை 235)

தழல்=அழல் (fire), கனல்=அனல் (fire) புண்ணிலாம் பெரும்புழையிற் கனல் நுழைந்தாலென (கையடைப்படலம் இராமாயணம்.)

மண்டு=அண்டு (நெருங்கு) Compare the Tamil saying

'காற்று கறுப்பு அண்டாது'

'மண்டுபிணியால்வருந்தும் பிறவுறுப்பைக் கண்டுகெலுழுமேகண்'

யாண்டு=ஆண்டு, யாக்கை=ஆக்கை, (body).

நீரிற்குமிழியிளமை நிறைசெல்வம்
நீரிற்சுருட்டு நெடுந்திரைகள்—நீரி
லெழுத்தாகும்பாக்கைநமரங்காளென்னே
வழுத்தாத தெம்பிரான் மன்று. (நீதிநெறிவிளக்கம்)

மெல்லியலாக்கைக் கிருமிக்குருவின் மிளிர்ந்தாங்கே
செல்லிய செல்கைத்துலகையென் காணுமென்றாலுந்தன்னை
சொல்லிய ஆநந்தமொலிவன் கவியாதுகற்றேன்
பல்லியின்சொல்லுஞ் சொல்லாக்கொள்வதோவுண்டு பண்டுபண்டே
(நம்மாழ்வார் திருவிருத்தம் stanza 48.)

So மாழாந்த=ஆழாந்து (வருந்தி)
(கொச்சகக்கலி)

நைவாய எம்மேபோல் நாண்மதியே நீயிந்நாள்
மைவானிருளகற்றும் மாழாந்து தேம்புதியால்
ஐவாயரவணைமேலாழிப் பெருமானார்
மெய்வாசகங்கேட்டு மெய்ந்நீர்மை தோற்றாயே
(திருவாய்மொழி 2–ஆம் பத்து, 1–வது வாயுந்திரை stanza 6.)

இருளின் திணிவண்ணம் மாநீர்க்கழியேபோய்
மருளுற்றிராப்பகல் துஞ்சிலும் நீதுஞ்சாயால்
உருளும் சகடமுதைத்தபெருமானார்
அருளின் பெருநசையாலாழாந்து நொந்தாயே. (Do. stanza 8.)

சமர்=அமர் (சண்டை), சமைத்தல்=அமைத்தல், (to cook), மழுங்கு=அழுங்கு, கோணைப்=ஒணைப், சான்றோர்=ஆன்றோர், சிறகு=இறகு, சிளைத்து=இளைத்து, மடக்கம்=அடக்கம், புலர்த்து=உலர்த்து, சமணர்=அமணர்.

Now on the same principle we can understand the cognate nature and identity of similar words occurring in Tamil and Telugu. The Tamil word நீந்து (swim) is on the above principle the same as ஈ, து (swim) in Telugu, the soft consonant ந் in Tamil நீந்து is represented by the அரசுன்ன in ஈது, which from the above consideration we believe must possess the same; and the initial consonant in Tamil நீந்து has disappeared in the corresponding Telugu word ஈது under the principle in question.

Again we believe the same principle is in operation in the Telugu word நே, டு (to-day) which has in Tamil assumed the form இன்று. The ன் in Tamil இன்று is preserved in the half circle in நே, டு, the று in Tamil has changed into டு in Telugu like மூன்று=

று, டு (Telugu) கறி=கடி (both Tamil). Then the initial consonant disappearing on the principle under consideration, we have என்று which has become இன்று as இ, ஈ, எ and ஏ are interchangeable.

From the above examples and the principle underlying them we are led to believe that Tamil both modern and ancient has not been investigated deeply even to the extent that Telugu has been examined into by its grammarians and that for the purpose a deep study of Telugu is essential to the right understanding of Tamil. In the pairs of Tamil equivalents we have above pointed out, confusion is likely to arise in our mind as to whether மாழாந்து or ஆழாந்து is the rightword unless we remember the principle contained in the Telugu rule above quoted.

We may also quote further instances as in 'நுந்து=உந்து, see 'தேனுந்துமாமலைச் சிறுபுரிதுசெய்யலாவதில்லை, வானுந்துமாமதிவேண்டியழு மழப்போலுமன்றே' &c., (திருக்கோவை stanza 147). Also note வாவி= ஆவி (tank) see தஞ்சைவாணன்கோவை stanza 131. Also compare சமயம்=அமயம் (திருவிளையாடல்புராணம் நரி பரியாக்கியபடலம் stanza 86.) So also விளங்கு=இலங்கு (to shine). We need not be surprised at the change of ள into ல as the principle of 'லளயோரபேத' applies also to Dravidian languages.

In the same way we believe the Telugu Prosody throws a flood of light on the extremely difficult and complicated problem of Tamil ancient and modern metres. We have showed in one of the previous articles how the Telugu rule of non-elision of final உ at the end of a line before the initial vowel of the next line has helped us in understanding many an ancient metre which owing to an ignorance of the non-elision of உ as understood by the Telugu Grammarian has led our people to disorganise several sacred poetical lines so as to render them wholly unreadable to us.

We cannot but conclude this article without drawing attention to a characteristic metrical mistake that has occurred in the University Tamil Text of this year. We would not have thought fit to expose it here if it had not occurred in so venerable a பதிகம் as that of திருவையாற்றுப்பதிகம் of Lord Sambanda. The stanza containing the error is as follows.

ஊன்பாயு முடைதலைகொண்டேரின் பலிக்குழல்வா ருமையாள்பங்கர்
தான்பாயும் விடையேறு சங்கரனார்தழலுருவர் தங்குங்கோயில்
மான்பாய வயலருகே மரமேறிமந்திபாய மடுக்கடோறுந்
தேன்பாய மீன்பாயச் செங்கமலமொட்டலருந் திருவையாறே.

(*திருவையாற்றுப்பதிகம்.* **stanza 4.**)

In the above *தேவாரம்*, we take exception to the reading of the underlined word *மந்திபாய* in the 3rd line. This reading is adopted even by a commentator of the Tamil Text and as far as we are aware the reading is not suspected by any Pandit who has taught it to the Matriculation student. We have referred to the *தலமுறை* and *பண்முறை* editions in both of which the reading is *மந்திபாய்* and not *மந்திபாய*. That the reading is not a printer's devil but appears to have been invented as an improvement upon the present edition will be apparent from the consideration that in the whole verse the form of the verb used is *பாய* as in *மான்பாய*, *தேன்பாய*, *மீன்பாய* except in this single instance and the editors of the Matriculation text thought that in conformity with the form of the verb in the other parts of the verse this verb must also be *மந்திபாய* and not *மந்திபாய்*. But in this change in so important a book as *தேவாரம்* no attention has been paid to the metre. The principle deeply underlying the construction of *விருத்தம்* and which is amply corroborated by the painstaking Telugu Prosodian viz, that *நெடிலீற்றுநிரையசை நடுவாகிய விளங்காய்* as '*மந்திபாய*' is wholly inadmissible in Tamil or what may be called Dravidian Vrittahs has been thoroughly overlooked. If this principle is remembered our Lord's verse would not have been distorted in this manner in the belief of improving the present editions. To prove our position we have simply to invoke the aid of Telugu Prosody which would clearly prove the word to be a misreading and shew the existing reading to be correct. Even with regard to the meaning of the line according to the existing reading we see no difficulty and no necessity for a change.

மான்பாய=மான்பாய்வதினால் பயந்து, வயலருகே=கழனிகளின் சமீபத்தில், மரமேறி=மரங்களின்மேலேறி, மந்திபாய்=கரைகளிலே மந்திகள் பாயப்பெற்ற, மடுக்கள்தோறும்=தடாகங்களிலெல்லாம், தேன்பாய=(மந்தியேறுவதினால், கரைகளிலுள்ள மரங்களின் மொக்குகள் மலர்ந்து) தேன்கீழே ஒழுகி

தடாகங்களிற்பாய்வதினால், மீன்பாய=அத்தேனையுண்ண மீன்கள் பாய்வதினால், செங்கமலமொட்டு=தாமரைமொக்குகள், அலரும்=பூக்கப்பெற்ற, திருவையாறு.

Here evidently some difficulty is felt with regard to the meaning of the மந்திபாய் மடுக்கள் as it would ordinarily mean that monkeys jump into tanks. It need not necessarily be so, for நான் போகிறவூர் does not necessarily mean that I have entered into the city but might as well mean the city towards which I go or near which I go. So மந்திபாய் மடுக்கள் does not necessarily mean that monkeys actually jump into water which of course is not true but it means the மடுக்கள் near which or on the banks of which the monkeys jump out of fear for the scampering deer. So நான் நுழையப்போகிற வீடு does not mean the house into which I have entered but the பெயரெச்சம் simply shews the nearness of the agent to the house. We are therefore unable to find any reason for the uncalled for change in the present existing editions and what we deplore is the change again renders the line unmetrical and grossly violates a well established principle of Vrittahs which has been carefully followed by ancient as well as modern poets for several thousands of years.

T. VIRABADRA MUDALIAR, B.A., B.L.

THE TEST OF A MAN.

" Not by the measure of his deed
Does life make trial of man's strength;
Not by his wisdom, nor his creed,
Or yet by his compassion's length.

Not by his span of worldly power,
Nor even what his worth might dare;
But 'prisoned in his darkest hour,
By how much he can bravely bear!"

—*Bible Review.*

The Todas: Their Origin and Affinities: II.

(*Continued from page 42 Vol. VIII. of the Siddhanta Deepika*)

THEIR LIFE AND MANNERS.

As the examination of the problems connected with the Todas and their origin naturally involves a previous knowledge of the curious life and manners of the people themselves and as the investigation into their racial affinities, which will form the main theme of the succeeding chapters, cannot be easily followed without an idea of the customs, manners and ceremonies of the Tôda people and their development, we propose to give a short account of their life and manners in this chapter, reserving the description of their complicated rites and ceremonies to the next. It may be mentioned here that any account of the Todas, in the face of the large mass of literature that has already grown round them, may be considered superfluous. but as a great deal should be held to fall into the category of *mere* description without any special end or aim in view, sometimes controversial and entering into minute details of little scientific worth, it becomes necessary to group together facts of real importance so as to obtain a clue into their social and religious evolution.

The Todas, whose correct name is *Thothuvars* apparently a derivative of *Thoravar*—(From Tamil Thoram a herd)—are a pastoral race now inhabiting the higher plateaus of the Nilgiri hils. It is not known whether this name was originally assumed by themselves or was applied to them by any of their neighbours. All that we know for certain is that they are called by this name (Thothuvars) from the 10th century on wards, their earliest date as yet known to us, and are known to be living on the Nilgiris. They are divided into five sub-divisions, namely: 1 Peiki, 2. Pekkan, 3 Todi 4. Kuttan and 5. Kenna, who are reported not to intermarry with one another and whose social habits and customs differ to a small extent in some minor points. But they have no objection to move socially with each other and all the tribes freely interdine. There is nothing among them like the caste distinctions of the Hindus; and it may be supposed that the five sub-divisions only represent that they

severally owe their descent to five different ancestors, whose names still survive as designations of the five tribes. According to the Census of 1901, the population of the Todas is estimated at 805, of which 451 are males and 354 females.

In physical appearance the Todas (males) are very prepossessing, tall in stature, well-proportioned and partake the features of the Caucasian type. Their heads, not unlike those of the Hindus, are slightly elongated and their forehead narrow and receding. A thick growth of eyebrows, which generally tend to approach each other, lines the moderately large intelligent eyes, ranging in colour from hazel to brown. The long, large and wellformed nose, generally aquiline in form, is a particular feature of attraction. Their principal characteristic is the development of the hairy system. The face is covered with a thick, close growth of hair and moustache, whiskers and beards are all fully worn. The head is entirely covered with black hair which is worn in a peculiar fashion, combed smoothly around from the crown and cropped evenly in line with the eye-brows and suggesting a natural skull-cap. Their limbs are well-developed and their general carriage and deportment graceful. Their average complexion cannot be called dark, but ranges from brown to a dull copper hue.

The Toda women are generally tall and good looking in appearance and have a smooth delicate skin and light complexion. Their nose is more aquiline than the male's. They have long hair, which parted in the centre after the common Hindu fashion, is carefully combed and left hanging free on both sides over the shoulders and the back in masses of fine flowing curls. It is a favourite occupation of the maidens to engage themselves in twisting their hair into long ringlets or curls. The process is extremely simple. After a preliminary combing the hair is divided into several portions each of the thickness of the forefinger and then twisted on a long piece of thin bamboo (or at times round their fingers) and kept in that position for sometime. In this way their whole hair is twisted into curls which really possess an attractive appearance. They never as a rule wear their hair in knots or plaited masses as the women of the plains do. The Toda females like the males, are self-possessed

to a degree and readily enter into conversation with strangers. Their attractive beauty and comeliness have been much talked about by tourists and writers. "Some of the young women," says Dr. Thurston, "with their hair dressed in glossy ringlets, bright, glistening eyes and white teeth are distinctly good-looking." Even though several of them do certainly possess charms in person and fine features, the women as a class cannot be regarded as strikingly handsome or approaching to any degree of perfection in beauty. Tatooing is most common among them and the chest, hands, legs and feet are often covered with marks sometimes in double rows and sometimes in a semicircle.

The costume of the Todas of both sexes is peculiar and deserves attention. One would suppose that the climatic conditions of the hills they occupy would have compelled them to adopt a form of clothing which would serve to protect them from the severity of the cold. But, strangely enough their knowledge as to clothing is rudimentary and it is learnt on good authority, and the Todas themselves bear testimony to the fact, that the people went about half-naked for ages together with only a covering of leaves around the waist. This covering has in time given place to a substantial piece of cloth called the *kuvn* worn between the legs and fastened at both ends to a string tied round the waist. In addition to this the Toda of to-day is seen wrapt in a thick cotton mantle or outer-garment (*putkuli*) with red and blue stripes woven into it, "which reaches from the shoulders to the knees, hanging in graceful folds, with one end flung over the left shoulder" and thus forming a most simple and elegant attire. It would appear that this outer mantle was for long commonly held to be the Indian counterpart of the classical Roman toga and a fanciful theory accordingly grew round this supposed resemblance, that the Todas were of Roman origin. This, along with the casual remark of Calonel Ross King, that "the general contour of the head and the cast of countenance are rather such as we are accustomed to associate with the ancient Roman," misled many a writer into the belief that the Romans with their togas had some how really found an asylum on the Nilgiris of Southern India. When we try to understand scientifically the gradual development of the Toda costume and when we know for

certain that for ages together the Todas had no cotton mantle whatever but only adopted it recently, borrowing it very probably from the comparatively more civilised neighbouring tribes, we need not say that the fanciful theory of their Roman genesis, at once falls to the ground. That the Todas, both males and females do not, even to this day, know how to wear their dress as the people of the plains do, but simply wrap themselves up in it and hold the ends in their hands, is another proof that the *toga* is not their own but only borrowed from others, the proper use of which they have not yet mastered.

Unlike the Hindus of the plains the men wear no kind of covering on the head and their feet are bare. Still, with their unturbaned head, bearded face, a classically elegant mantle thrown over the shoulders and half round the body, with a long staff in the right hand and a non-chalant air of perfect independence, the Todas, even to-day do certainly present an amount of attraction that distinguishes the tribe from the other hill-men and renders them interesting to a degree.

The females are clothed in a much simpler style. A small piece of dirty linen, probably a portion of a torn *putkuli,* worn round the waist is the only garment they have when inside "their odorous" huts; but they throw over them a fuller mantle when issuing forth to accost the strangers who visit them or when sitting together in little groups, basking in the friendly sunshine and holding a *tete-a-tete.* It would appear that the Toda females are never particular to conceal their naked charms and it is even reported that formerly when every household could not afford to have more than one *putkuli* at a time, the inmates never stirred out, but kept themselves within their huts in all their nakedness, the only garment being taken out by the man or woman who had business outside. The women exhibit great liking for wearing ornaments which consist of rudimentary brass and silver rings, bracelets made of grass beads, necklets formed by stringing together Arcot two-anna pieces, chains and bunches of cowrie shells, (*Cypraea moneta*) and charms of plaited hair and black thread. It seems the shells and charms are the only relics of their primitive

ornaments, all the rest, viz, the rings, metallic bracelets, etc. being undoubtedly introduced by the Kotas and the Badagas, the former as already stated, being skilled workmen in metals from early times.

There is a curious tradition that lingers round the peculiarities of the Toda costume and certain other strange habits and connects the tribe with the Pandavas—the heroes of *The Great War*. It is reported that the Toda women were in ancient times the followers of the princess *Dropadi* the common consort of the Pandava brothers. An episode in the *Mahabarata* relates how, on one occasion, Duryodhana endeavoured to outrage the modesty of the maiden Dropadi by disfiguring her hair and stripping her of her garments. The outraged princess is said to have taken a vow that unless and until her tormentor was sufficiently punished and she was avenged to her satisfaction, she will not deck her hair again nor clothe herself properly as became a maiden of her rank. The Pandava brothers, too, are said to have vowed not to cover their heads nor shave themselves until such time as they regained their lost dominions. The Toda women say they never adorn their hair, but let them fall loosely, nor take to clothing themselves merely out of love and respect for their princess whose memory and example they perpetuate. The men also affirm that they are walking in the footsteps of their illustrious masters, the Pandavas. Whatever truth there may be in this tradition, there is no doubt that it is ingeniously constructed and as the examination of the traditions of the Todas will receive fuller attention later on, we simply mention this here and proceed.

In their personal habits, the Todas are very dirty and the approach of one of them can be readily scented even from a distance. Though there is plenty of water available near their dwellings they yet seem to indulge in the luxury of a bath only rarely, the climatic conditions of the hills rendering it more nncomfortable than unnecessary. They have a practice of anointing their bodies with melted butter which they freely apply to their heads, arms and chest and as this soon becomes rancid they give out a very disagreeable odour. Their mantles have been characterised as "odorous," and they are never destined to see the water, being worn so long as they last and thrown out when no longer serviceable. The dirt and the butter that accumulate on their *putkuli* attract a large number of flies and their person and dwellings are always infested with a swarm of insects.

M. JIVARATNAM, B.A.

(*To be Continued.*)

Mendicancy in India.

BY C. D. NAYAR, ESQ.

To those who have studied the Indian Society in all its varied aspects, the one fact that will naturally puzzle them is the existence of mendicancy to a great extent. Western Nations have often expressed surprise at the prevalence of mendicancy in India. Feeding of the poor is a peculiar trait in the system of the Hindu Charity, and Hindu philosophy upholds the system. There is a mistaken impression among many that begging followed from destitution and poverty. In an Agricultural country like India where the population is supported by Agricultural Industry and where a system of joint family obtains, there is not much scope for the growth of destitution and poverty. It is true that in Western countries begging is considered to be a result of pauperism; but in India where the people in strict pursuance of the tenets of their religion, "ate, walked and slept Religion," it is no matter for surprise that begging should exist almost as an institution. It will thus be seen that in India begging has a sort of spiritual origin, and is not usually followed as a profession. Hindu Sastras tell us the accounts of many philosophers who despised the pleasures of the world and took to begging. Even God Siva of the Hindu Trinity is said to have taken to begging as a reparation for some of his sins. I have often noticed the *Bhikshu*, who begged from door to door, being revered and adored by the orthodox Hindus; and it is even believed that he conferred a favour on him of whom he begs alms by so doing. To give alms is, according to the teachings of the Hindu religion, a very meritorious act. This accounts for the large number of pilgrims and *Sanyasins* we come across in India. Of course, this feeling has also given rise to a class of sham mendicants who go about the country parts in disguise and make a dishonest living at the expense of credulous Hindus. These are the so-called professional mendicants who have become a nuisance to society at large and they deserve no charity—in their case it will only be charity misplaced. It must be on account of the instance of this class of professional mendicants who pester every one by their importunate requests that the Western

Nations are led to doubt the sincerity of even the religious mendicants who, as a rule, 'want little below' and who have no other desire than to pass their days in prayers and meditation. There are many kinds of religious mendicants and of these the *Gosains* form an important class on account of their great piety and their utter disregard for every thing wordly. To me the *Gosain* has always appeared to be the very ideal of perfect humanity. Some are under the impression that the general run of the *Gosains* are immoral: this is not a fact. The *Gosains* generally spend their life as mere nomads. They travel from one place to another carrying with them all their worldly goods which consists of torn cloths and one or two cooking vessels. I propose in this article to give a short account of these *Gosains* in illustration of my foregoing remarks on mendicancy in India.

The *Gosains,* as a set of religious medicants, owe their existence to Sri Sankara Acharya, the great South Indian Reformer who was born in a smalll village named Kalady in the Kunnattur Taluk in Travaucore. Sankara Acharya lived a Sanyasin throughout his life. Regarding the chief events of his personal history we know very little: It has been mentioned that it was he who brought about this system of renouncing wordly life and living the life of an Ascetic. "His philosophy—based as it is entirely on the fundamental axioms of the eternal revelation, the Sruti or the primitive Wisdom—religion as Buddha from a different point of view had before based His.........finds itself in the middle ground between the too exuberantly veiled metaphysics of the orthodox Brahmins and those of the Gautama, which, stripped in their exotic garb of every soul-vivifying hope, trancendental aspiration and symbol appear in their cold wisdom like crystaline icicles the skeletons of the primeval truths of Esoteric Philosophy." The above is the teaching of Sri-Sankara in a nut-shell as it were, and we have a clear illustration of the same in the life of a *Gosain* which term, according to an old writer, has been defined to be a corruption *Goswami* which literally means *Master of the Passions.* It is an undoubted fact that the *Gosain* is possessed of sufficient self-control as to resist all attacks of wordly temptations. There

are some *Gosains* who usually go about the streets calling out at the top of their voices *Sitha Ram—Ram Sitha* (this is their universal prayer) and I am not one of those who appreciate the ways of this class of *Gosains*. There are others who are the real *Gosains* and they form but a microscopic minority. You can know the real *Gosains* by sight—their faces would show the unmistakable signs of piety and wisdom. Tradition has it that Sri Sankara Acharya founded this sect of mendicants in the ninth century A. D. He had four prominent disciples—Nira Thrithi Acharya, Sringa Rishi, Prithivi Acharya and Padma Acharya. The first of these disciples Nira Thrithi Acharya had three disciples—Giri, Sagra and Parvata. The second disciple had another three disciples—Puri, Saraswathi and Bharathi. The third disciple had two who were known as Thirth and Asrama. And the fourth had two *viz*.. Vana and Arnaya. Thus there were four chief disciples who in their turn had ten disciples, and all of them were practically under the directions of their principal *Guru* Sri Sankara. These latter ten disciples were known as *the ten* and each of these founded a sect after them. The four principal disciples were nominated by Sri Sankara Acharya to each of the four following monasteries...one at Bhadrinath in the North, the second at Jaganath in the East, the third at Sringeri in the South and the fourth at Dwarakai in the West—he founded in different parts of India. This is known as the "Cenobitic System" established by Sri Sankara and it plays an important part in the origin of the *Gosains*. The "Ten" to which allusion has already been made in this article acted as supreme directors in all matters connected with the internal administration of the mutts or monasteries which are now presided over by a Guru or Mahant as he is called. The title has nothing extraordinary about it, for, the Guru or Mahant is only a title which testifies to one's seniority in regard to his piety, his devotion to religious habits and other attendant virtues that go to make up the life of a holy Sanyasin. This is a peculiarly enviable position that cannot be attained by age or money. The seniority of a Mahant is gauged by the depth of his knowledge in Esoteric philosophy. A Mahant has complete control over his disciples under him and has the right to expel any

one of them from the Mutt for proven misbehaviour. These disciples it is that in after years blossom themselves into *Gosains*. While in the Mutt, that is to say during the stage of incubation, they are made to live under certain prescribed rules, which is done with a view to create in them a feeling of supreme contempt for all worldly pleasures.

The usual rule is—and it has been established by custom—that any one may become a *Gosain*, be he Brahmin, Kshatriya, Vaisya, or Sudra. No distinction of sects is observed, both males and females being admitted into the order. In the case of minors, permission should be obtained from their parents. There have been many instances in which small children were offered to the Mutt to be brought up as *Gosains*. The form of initiation being to secure the permission of the Mahant or Guru of the particular Mutt. The remaining portion of the initiation is to be completed by the disciples who, on securing permission of the Mahant or Guru, get the head of the man clean shaven—a clean shaven head (*munninam*) is one of the emblems of a Sanyasin—and gives him a bath. The man is then made to prostrate before the Guru who in his turn blesses him: forthwith the man is metamorphosised into a *Gosain*. There is another difficulty: he has to remain a *Gosain* on probation for a time. During that period he is kept under close surveillance and the least misbehaviour on his part is dealt with severely. He is made to undergo starvation and all other sorts of miseries that usually be set the path of a wandering pilgrim. Thus after spending an year or two in the Mutt on probation, he has to pass through certain ordeals of an insignificant nature. At the end of the probation period, a ceremony called *Bijanhom* ceremony is to be performed. It is this ceremony that gives him the finishing touch. One other important fact that has to be noticed in this connection is their dress. Both the males and females are made to dress similarly, a head-gear. a waist coat and a cloth respectively. This similarity of dress is an express injunction of Sankara Acharya and no one dare break it. Thus far, we have given an account of the *Gosains* and we believe it gives a fairly good idea of the institution of mendicancy in India. All *Gosains* have an innate

respect for Sri Sankara Acharya. As enjoined by the great Reformer they observe no distinctions of caste. They have no worldly cares and they go about the country preaching religion and ethics to the great lay people. In this respect they are generally compared to the great wanderers of the Upanishadic and Buddhist sages. Some of the Mutts, it is true, do not fulfill all the objects with which they have been established; but most of them are true to their faith. By way of concluding we might point out that true Gosains are those who prove to us the utter hollowness of wealth and whose position a David Hemsley of Marie Corieli's creation might well envy.—*The Mysore Review.*

Notes and News.

THE SIXTH ANNIVERSARY OF THE MADURA TAMIL SANGAM

This anniversary was held in the Setupati High School Hall on 24th May under the Presidency of Mr. Dakshinamurti Dora-Rajah. B. A. B. L, and brother of H. H. the Maharajah of Puducottah. There was not such a large concourse of Pandits as in the last year, but there was a fairly large audience of the outside public. The report was read by the Secretary and it disclosed that there were only 2 new members admitted during the year and the Sangam lost 2 members by death, namely that of Mr. Muthuramalingam Pillai B. A. of Trevandrum College and the far farmed N. Kadiraivel Pillai avl of Jaffna. Both have been cut off in the prime of their life, and the loss to the Tamil nation is simply irreparable. The report also discloses that there were 8 students in the Sentamil Kalasalai, a small number considering the considerable expense entailed by the establishment. We think steps should be taken to induce a larger number to join the boarding school. The library received considerable addition both in printed books and manuscripts, and it was utilized by the public considerably, the number having gone up to 11925. The Fress had turned out a considerable amount of work and the monthly journal Sentamil had been kept up to its marks. There are two classes of examinations conducted by the Sangam, onefor Pandit class and another for students and it is not sufficiently known that very valuable prizes are offered to

successful students taking first place. One Mr. Venkatasami Nattar of Tanjur District distinguised himself by obtaining the gold bracelet offered for the Pandit Examination and S. Kandasami Pillai headed the list of Bala Pandita Examination Exn and got a gold medal of the value of 70 Rs. One Chidambara Iyer and Subramaniya Desiker obtained the two prizes offered for the Pravesa Pandita Examination of the value of Rs. 50 and 30 respectively. One other student in the Bala Pandita Examination and six in the Entrance examination were succesful besides and were awarded certificates. In the University examination there were 217 candidates for the examination and of whom 52 were successful, the prizes being taken by Atmanadan of Trichinopoly and Davoodshaw of Kumbakonam in the F. A. Examination and G. Kamalambal of Salem College in Matriculation. The unique success of this young lady was a matter for pleasant congratulation and the audience greeted her success with cheers. The President has been good enough to add Rs. 10 to the female prize of Rs. 30 in order to award a gold medal. In regard to new publications, a second edition with large additions of 'Pannul Tirattu' has been published and Villiputturar's Bharatum has been carefully collated from a large number of Mss and edited and published also. And 20 forms of the Tamil Lexicon of Kaderaivel pillai has also been printed. H. H. the Maharajah of Puducottah was the most munificent donor. His annual contribution of Rs. 1000 and monthly donation of Rs. 50 having been duly received and the thanks of the Sangam were duly expressed by the President and others for his munificense. The other donations received were not considerable, as also the list of paying members, and an earnest appeal was made both by Mr. Nallaswami Pillai B.A. B.L., and the President of the meeting for greater help and encouragement. The accounts of the Sangam were for the first time audited monthly by the Asst. Secretary and the annual audit was carried out by Mr. Ponnuswami Pillai avl., of Ambasamudram. The expenditure was in excess of the receipts, 10488 and 9977 and the President founder has advanced as usual Rs. 1200 to carry on the work forward. The report was adopted on the motion of Pandit Pichi Ibrahim Pulavar avl. of Trichinopoly and

J. M. Nallaswami Pillai avl. of Salem. On the morning of the 25th May, the business meeting was held and the rules relating to the constitution of the Sangam which were drafted by Mr. J. M. Nallaswami Pillai and approved by the committee appointed for the purpose in the last year meeting was adopted by the meeting with slight alteratiors and on the motion of Mr. P. Narayana Iyer it was resolved to register the Society also. A managing committee of 9 members including the President founder whom it was resolved to retain as Life President and 2 Secretaries and Mr. Ponnusami Pillai was elected as auditor. Each member has now to pay compulsorily Rs. 6 per annum, and he will get a copy of the Sentamil, and such of the Sangam Publications as are priced one Rupee and below free. Seeing that the Sangam is now placed on a very sound and sure basis, it is hoped that it will attract a large number of members. The President announced also that the Swadeshi Steamship Co., of Tuticorin have resolved to pay one per cent of their net earnings to the Sangam Funds every month. The evening of 25th and the morning of 26th May were devoted to the reading of Papers, none of which were however up to the mark except that of Nachinarkiniyar by Swaminatha Iyer.

The following is the list of Papers read.

1. Abstention from killing by P. S. Subramania Iyer avl.
2. Vidyadanam by Abdul Kadir Rowther avl, of Elayangudi.
3. Perseverance by Srinivasa Iyengar avl.
4. 'Tamil' by Maharal Kartikeya Mudaliar avl.
   (In this paper is noted the various derivations given for the word Tamil by others and the author's own suggestion that it is to be derived from the root தாமம் meaning 'Sun.')
5. 'Arivu' by Karai Sivachidambaram Iyer avl.
6. 'Tiruvilayadal Puranam' in Venba metre by Palanivelu Pillai avl,
7. 'Nachinarkiniyar' by S. Swaminatha Iyer avl.

and another Paper by Pandit Narayana Iyer avl of Tanjore.

President Founder is to be congratulated on so much good work turned out by Sangam and it is to be earnestly hoped that the public will do their duty towards the Sangam.

In an article in a recent number of the *Indian World,* Sister Nivedita writes :—

Every industry created, every factory established, however insignificant it may appear in itself, is a school of manhood, an academy where shrewdness and responsibility and integrity are to be studied in the lesson-book of experience, an *ashrama* where young souls may ascend the first steps of the ladder towards *rishi-hood*..........

So far from there being any colour of truth in the statement that India had been hopelessly divided and sub-divided for thousands of years, the very reverse is the case. We do not regard the garden as divided against itself, because the flowers in it are of many different hues. Nor is India divided. She has, on the contrary, unfathomed depths of potentiality for common civic organisation, for united corporate action. But she must understand that she has this power. She must look at her own strength. She must learn to believe in herself. The power of steam is not a whit greater to-day, though it drives the railway engine and the ship, than it was of old, when it merely made the cover rattle over the pot where the rice was cooking. Steam is not more powerful than it was. *But man has recognised its power.* Similarly, we may stand paralysed in all our strength for ages, all for want of knowing that we had that strength. After we have faced the fact, there still remains the problem of how to control and use it. And long vision is not given in this kind to any of us. Only now and then, for hard prayer and struggle, do the mists blow to one side a little, letting us for a moment, catch glimpse of the mountain path. Yet, without recognition of our strength, there can be no possible question of using it. Without right thought, there cannot possibly be right action. To us, then, the recognition; to us, the thought........... We are working comrades because *we are Indians,* children, of a single roof tree, dwellers among one bamboo clump. Our task is one, the rebuilding of Heroic India. To this every nerve and muscle of us tingle in response.........We are one! We have not to become one! We are one! Our sole need is to learn to demonstrate our unity.

For a considerable time there has been a peculiar connection between Hindustan and Java-dwipa, or the Ialand of Java (Dutch East-Indies).

Centuries ago the Hindus introduced there their literature, cult and civilisation with so much success that up to the present, in the remotest village, every body knows and loves the great heroes of Aryavarta ; Sri Rama, Krishna and Arjuna are the great examples and ideals.............

According to Javanese tradition, a Hindu named Aji Saka, came to the island of Java in the year 78 A. D. He was gifted with superhuman powers, and liberated the natives from the hands of their cannibal king. He established political and social institutions for the greater welfare of the people, provided them with the code of Manu and translated for them the *Ramayana* and the *Mahabharata.*

After a three years' reign he abdicated in favor of the last king's son.

(Compare Raffles' *History of Java*).

From this date the Javanese still count their years, beginning with 78 A. D. (Sali-vahana era.) C. H. C. Magazine.

I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by a conscious endeavour. It is something to be able to paint a particular picture or to carve a statue, and so make a few objects beautiful, but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do.—*Thoreau.*

Sixty-eight of every hundred newspapers of the world are printed in the English language.

Mrs. Annie Besant has been elected President of the Theosophical Society by an overwhelming majority.

God never made the world for an apothecary shop or a chemical laboratory, but for a temple.—*Dr. Crane.*